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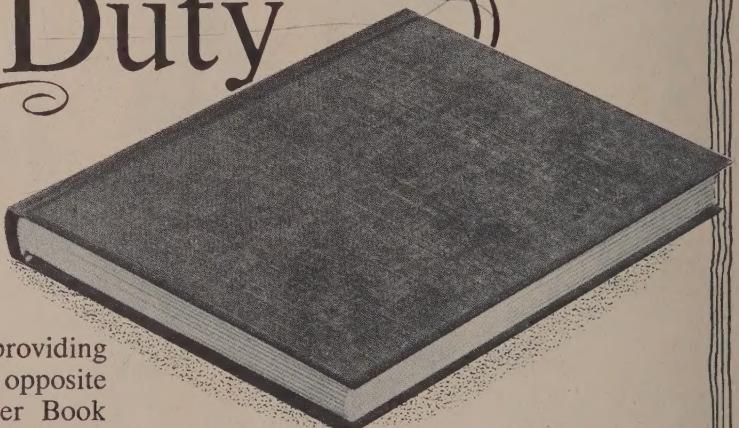
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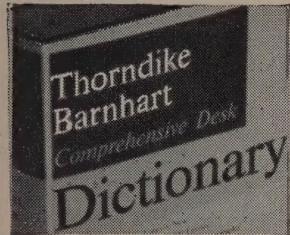
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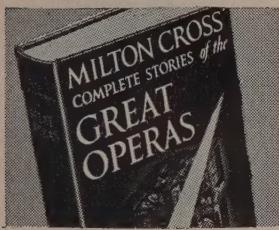
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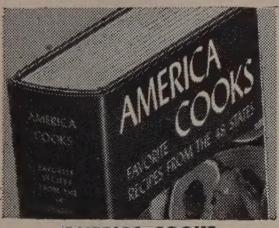
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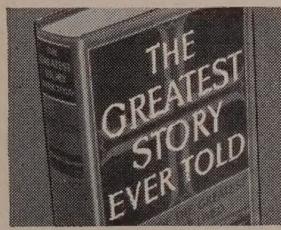
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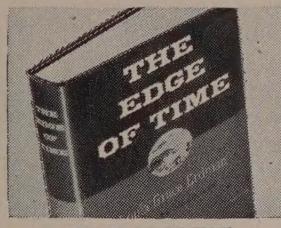
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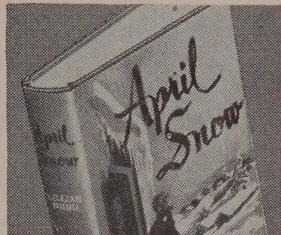
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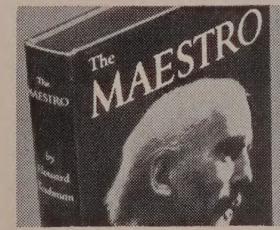
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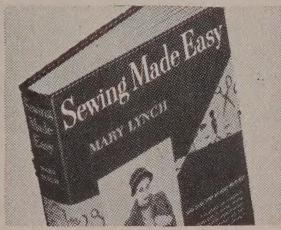
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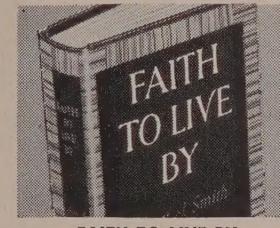
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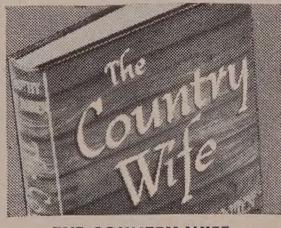
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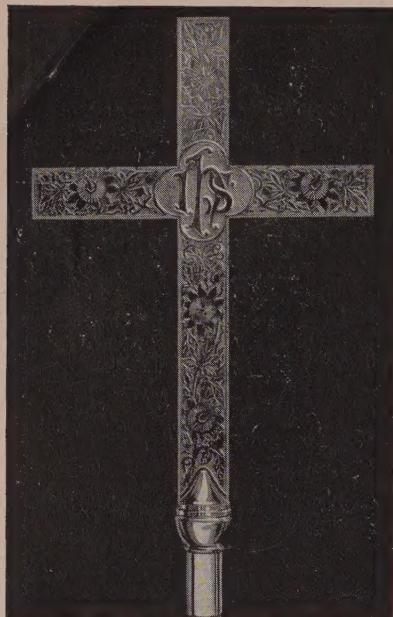
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Eivind Berggrav, born in Stavanger in 1884, became Bishop of Oslo and Primate of the Church of Norway in 1937. He held this office until his retirement, because of ill health, in 1951. He is one of the presidents of the World Council of Churches.

During the Nazi occupation, he, with the other bishops, deans, and the great majority of the thousand pastors of the Church of Norway, renounced his office and ceased to receive a salary which was paid by the government. His courageous resistance to Nazi control of the Church resulted in his arrest and solitary confinement for two years in his forest cottage near Oslo.

Man and State was written during this time. In 1944 the manuscript was smuggled out to a Norwegian publisher. The English translation has just been made some seven years later, and the message of the book

continued on page 5

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FORTH

VOL. 117 NO. 9
OCTOBER 1951
Editor WILLIAM E. LEIDT

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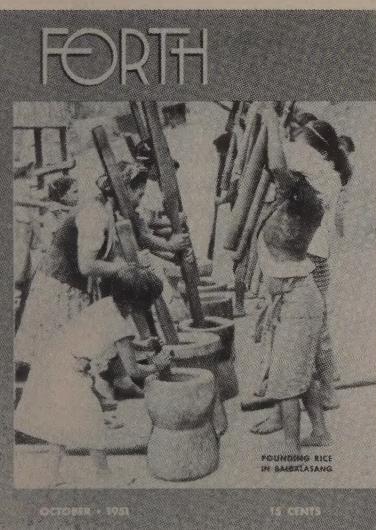
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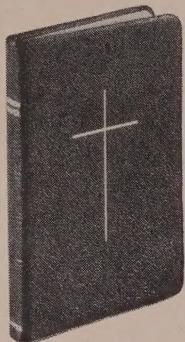
THE COVER. Igorot women pound rice for meal at Balbalasang, Philippine Islands. In this issue of FORTH there are two articles on work in the Philippines, one of Church's most vigorous missionary districts.

FORTH—October, 1951



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2-3 Church Periodical Club Executive Committee. Seabury House, Greenwich, Conn.
5-8 Woman's Auxiliary Executive Board. Seabury House
7 World Wide Communion Sunday
9-11 National Council. Seabury House
18 St. Luke's Day
21 Youth Sunday
World Order Sunday
Church of the Air. CBS. 10:00-10:30 a.m., EST
21-27 United Nations Week
24 United Nations Day
28 St. Simon and St. Jude

NOVEMBER

Every Member Canvass
1 All Saints' Day
2 World Community Day
4-11 GFS Week
11 Armistice Day
22 Thanksgiving Day
30 St. Andrew's Day
30-Dec. 3 Woman's Auxiliary Executive Board. Seabury House

Air Force Took Picture

Picture credits are important and one is always chagrined when credits, especially of an important picture, are scrambled. But this is what happened to the picture on the cover of the May issue of FORTH. Actually this photograph was taken by an Air Force photographer at Elmendorf Air Base, Anchorage, Alaska, just before Bishop Gordon was taken for a ride in an F-80 Jet by Air Force Capt. Hart, a communicant of All Saints' Church, Anchorage. FORTH apologizes to the Air Force for scrambling the credit line and erroneously giving credit to RNS.

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Read a Book

continued from page 2

is as pertinent today as at the time it was written. Bishop Berggrav addresses all Christians on the question as to whether the State is to dominate the life of its citizens or whether the State is an instrument through which the citizens work together for the common good.

A group of Church leaders met following World War II to discuss the relationship of the Churches to political and social freedom. One of their decisions was to procure the services of a competent historian to write a book showing what part the various communions have played in fostering or hindering democracy. *Democracy and the Churches* by James Hastings Nichols (Philadelphia, Westminster, 1951, \$4.50) is the result. Mr. Nichols is associate professor of the history of Christianity at the University of Chicago and author of the famous *Primer for Protestants* (New York, Association, 1951, \$1.50).

His competence as a historian and his readable style have produced a very valuable book. Beginning with the background of the Reformation, the study deals with the Churches of both Europe and America to the present era. The Anglican Communion and the Episcopal Church are not overlooked.

The group under whose auspices *Democracy and the Churches* was written developed into the Committee on Religious Tolerance of the Federal Council of Churches.

A foremost church historian, professor in Union Theological Seminary in New York, and author has written a book that stands alone in its field. Nothing like it has been done before. It is an encyclopedia of information for all who are concerned with pastoral care. A. E. H.

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piece of
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The war still goes on for Elena and such children. Your help can mean love and security and finally rehabilitation. The Plan is dedicated to Peace in a world where our children will have to live with these children . . . we need your help to help them!

You alone, or as a member of a group, can help these children by becoming a Foster Parent. You will immediately be sent the case history and picture of "your" child upon receipt of application with initial payment. Your relationship with "your" child is on a most personal level . . . we do no mass relief. Each child, treated as an individual, receives food, clothing, shelter, education and medical care according to his or her needs.

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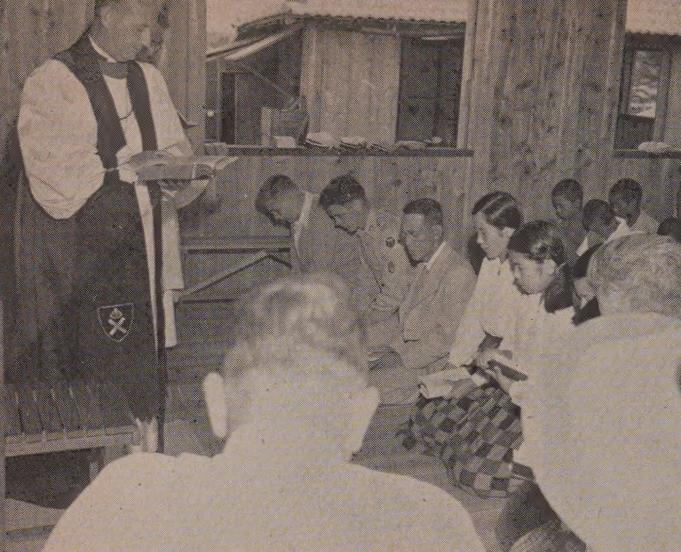
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ON recent tour, the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, visited Armed Forces in Japan, Korea, Okinawa. Above, he has service on Okinawa where the Rev. N. B. Godfrey and the Rev. W. C. Heffner, missionaries, serve.



SITE of church on Okinawa, marked by fourteen-foot cross, is dedicated. Nine were confirmed, including one who had waited forty years. Bishop visited leper colony where lay reader has served and another island where people begged for church.



IN JAPAN, Bishop Kennedy visited St. Paul's University and Middle School (at right are schoolboys), St. Margaret's School, St. Luke's Hospital, and several other Church institutions. He made calls on commanding officers of all branches of Armed Forces, and had conference and dinner with General Matthew B. Ridgeway. He also visited many of the Church's leaders, including the Rt. Rev. Michael H. Yashiro, Presiding Bishop, and several Japanese bishops. During his five-week trip everyone was most helpful: Air Force put B-17 at his disposal, he was given clearance into Korea, Vice Admiral C. Turner Joy found him hotel room in Tokyo.

CONFERENCE for chaplains is conducted by Bishop at Itazuke Air Base. This was one of five conferences and quiet days attended by nearly every non-Roman chaplain in area. Bishop visited all but two Episcopal chaplains, including Russell T. Rauscher, Robert M. Crane, John C. W. Linsley, Julian S. Ellenberg, Frederick H. Wielage, Chester L. Hults, Joseph W. Peoples, Jr., in Japan; Louis B. Sheen, Eric I. Eastman, Russell O. Kirsch, Alfred T. Johnston, James Edden in Korea; Lawrence M. Fenwick on Okinawa.



SERVICEMEN GREET BISHOP KENNEDY



ACCOMPANIED from Japan to Korea by Chaplain Linsley, Bishop met with Korean chaplains Kirsch, Sheen, and Eastman in Seoul

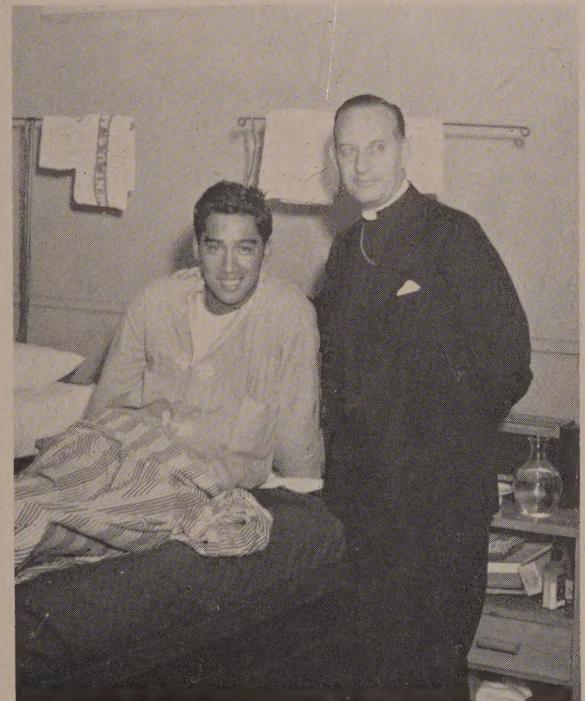


USAF Photo

CONFIRMATION is held in Taegu, Korea. Bishop reported that Korea was shambles and Seoul completely destroyed, though cathedral suffered little damage. Church work is at minimum.



BISHOP KENNEDY confirms sergeant on Okinawa. His confirmation services in Korea were the first since the Rt. Rev. Cecil A. Cooper, Anglican Bishop, disappeared in June, 1950.



Brady Air Base

IN HOSPITAL, Bishop chats with Melvin Kiaaina, Hawaiian soldier wounded in Korea. Bishop visited every military hospital, going from ward to ward. He conducted services at every opportunity and in Japan took services at St. Luke's Hospital and General Headquarters Chapel, Tokyo, Yokohama Army Chapel, Yokosuka Naval Base, and Itazuke Air Base.

We Walk the Jungle Trails

The United Youth Offering presented each year on Youth Sunday by the young people of the Church, this year will be used to further the medical, educational, and evangelistic work of the Order of the Holy Cross in the interior of Liberia. The Offering will build a chapel, metal-roofed houses for teachers, and a sanitary water system. Youth Sunday is October 21.

By the Rev. JOSEPH H. BESSOM, OHC

Illustrations by Brother Richard, OHC

YOU'D think I was a fifteen-year old each month when the time comes to make my Bandi circuit into the Liberian hinterland. In the early African morning the other Fathers at the Holy Cross Mission, Bolahun, and I experience all the thrill of going on a camping trip as we pack our boxes and pull on our boots. Then we head along the jungle

trails to visit our "adopted tribes." Each of us has learned the language and studied the culture of the tribe he serves; the Liberians have become our very good friends.

So, lightly dressed, we hit the road, swinging along in the cool morning to get an early start before the blistering sun beats down upon the trail. Lavender orchids smile up at us from shady nooks and brilliant poinsettias show the way. And so we walk on into the jungle along a trail cut through thick undergrowth and bordered by world-old forests, a black curtain behind which lurk wild animals. A snake slithers across our path and one of our party whips out a machete—just in case.

We suddenly emerge from the forests into a clearing where rice is being cultivated. We are nearing the first of the villages where regular Sunday services are held. As we pass through the native town, by the familiar mud huts with thatched



roofs rising above them like molehills, there is a warmth in the greeting of the people—there is a smile, and a word which means "we belong to each other."

Yet in none of these villages does the Church predominate; work here was begun only recently. Dealers in charms, and fortune tellers surround us, and the witch doctors and the priests of the water spirits see in us a threat to all that they control. Beyond the village we pass a train of barefoot women, trudging home from market in a nearby town, their wares balanced on their heads. Now we're at a monkey bridge that swings across the cold black water of the stream. At last the jungle trail ends at a swollen river too deep to wade across. We shout for a nearby native to bring his canoe and pole us across.

It Takes More Than Shame

We continue through more Bandi towns, through villages where we have not yet been asked to preach or where the response has been meager. While the tribal members seem to be ashamed if their town is not among our evangelistic stops, it takes more than shame to move them many steps toward God.

The Inner Ring, as I call it, is about two and a half hours away from the Holy Cross Mission. Here our work is evangelism and night school. Here native catechists are active. Farther are villages we can



• The Rev. JOSEPH H. BESSOM, OHC, has been stationed at Bolahun, Liberia, since 1939. He ministers to the people of the Loma Country, a section in which pagan practices are firmly implanted.



visit only once a month. Early in the afternoon we stop briefly in the shadow of a palaver house to eat our sandwiches.

The journey is more than half done but the pleasant people and pleasant scenes lose some of their charm as the pan-of-biscuits terrain and hot sun take their toll. Hours later we arrive at the trail's end, perspiring and weary missionaries slowly walking to greet the people in the outstations at sundown.

Finger Snapping and Greetings

Our work has just begun! We can not disappear into our house and draw a bath. Everyone in sight wants to snap fingers and exchange greetings. Small business transactions are in order, including buying greens for supper. Wide-eyed children crowd around; one brings us a palm kernel balanced on his head. We enter the house reserved for us to sleep in. Here we blink our eyes for clouds of yellow dust fill the room as an old woman sweeps the floor. About then I wonder why on earth I like a life like this.

Then supper, and after it the important time. Anxiously we await the town crier who will announce the events. We know only too well that a day's effort can be rendered useless if the service is prevented by some important palaver—a trial, a government order for laborers, an invasion of the town by a bush devil, or a sudden holiday caused by death.

Finally, the crier's shouts rise among the huts, and the people begin to fill the palaver house for the service.

The Christians stand together in front and lead the singing. After the hymns and prayers are said, they lean forward to hear the catachist tell a Bible story. We stand back for our part is to see that the story's explanation and application to life are not neglected. Catechism and memory work are difficult. Sometimes we cannot help smiling when the shiny-faced Liberian men and boys try to mix English with their native dialect. After more prayers the "hearers" (those who are receiving instruction in Christianity but are not under obligations) leave. Then comes a short period of teaching for those who have advanced from "hearers" to catechumens (candidates for baptism pledged to avoid pagan practices and assume Christian duties). Finally, there are Christians to prepare for tomorrow morning's Holy Communion.

And so we end a day's work in the hinterland. A day of hiking, a day of ministering, a day which must give promise for tomorrow. For it is tomorrow that the work begins—the counseling, the administering of sacraments, the training of catachists, the supervision of school work. Liberia's future as a Christian nation has only begun, but the tribal groups whom we are touching are contributing their share to the

growth of a modern nation. Some of our young friends go to Cuttington College; others will learn a trade. They are becoming clerks, teachers, customs officials, administrators, and secretaries. Progress is evident here. Young people in the United States who give to the Youth Offering this year will be helping the cause of Christ in Liberia where this great work has only begun.



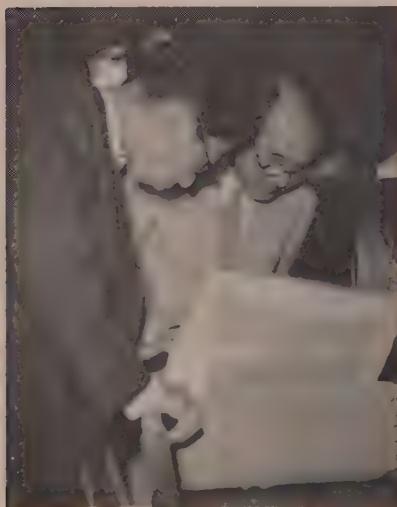


ST. HUBERT'S CHAPEL on Chapel Island, Lake Kinnelon, N. J., once family chapel, was reopened in summer for residents of Smoke Rise, nearby housing project, who rowed to church. This is only church in area.

YOUR CHURCH IN THE NEW



IN CUBA two deacons, the Rev. Anselmo Corral (third from left) and the Rev. J. Ramon Gutierrez (fourth), are ordained by the Rt. Rev. A. Hugo Blankenship



IN JAPAN, Prince Mikasa (left), fourth brother of Emperor, inspects rare book at St. Paul's University, Tokyo. Interested in Hebrew culture and in Christianity, he spent engrossing three hours on campus. Right, the Rt. Rev. Peter S. Yanagihara, Bishop of Osaka, confirms fourteen nurses at St. Barnabas' Hospital, Osaka (FORTH, May, page 7). Right is the Rev. Moto Sobagaki, chaplain.



By the Rev. JAMES STIRLING

TUSKEGEE INSTITUTE in Alabama is an island community of culture and education, whose task it is to develop leadership. Church, now building center (right), has opportunity to train consecrated religious leaders to face South's enormous problems.



Christian Leadership is Key To Racial Problem

"WHEN I made trips into some parts of the South, I was terrified until I returned safe and sound to Tuskegee Institute." The speaker was a Negro social worker telling of her early experiences as a professional person under a bi-racial sys-

tem. To her, Tuskegee was not merely a school; it was a refuge from prejudice and misunderstanding.

She found at Tuskegee something which was denied her in the world outside—acceptance on an equal footing by those who are culturally congenial. The people at Tuskegee were her people, with the same background, the same opportunities, the same history of humiliation because of an accident of color.

Denied social contact with their intellectual and cultural equals in the South, they have tended to withdraw and develop a self-sufficient society

of their own, with distinct and rigid mores.

The tragedy of Tuskegee lies here—that even though its people are safe temporarily, they cannot forget what happens away from Tuskegee. There is another tragedy, too, a tragedy for the Church. Can one St. Andrew's compensate for the sure knowledge that only a handful of other Episcopal churches would extend the same welcome?

The Episcopal Church has been at Tuskegee Institute for more than thirty-five years, and has grown as the college has grown. Today there is a new church, standing just outside the gates of the college. Some Church members share the belief of one elderly woman who, seeing the building for the first time, exclaimed, "It's too big!" But many of us believe her wrong. It may be that it is too small.

Two facts certainly are evident. At the first service in the new St. Andrew's Church, twenty-four peo-

continued on next page



St. Andrew's Chapel, first unit of church center at Tuskegee Institute, is complete (right). Architect's sketch shows plan for project.

Key to Racial Problem continued

ple were presented for confirmation, three-fourths of whom were adults. The present congregation numbers approximately one hundred active members. The second fact is that there is a church school of 130. Many of the parents of these children either are dissatisfied members of other Churches or do not belong to any Church at all.

The aspects of the Episcopal Church which appeal to the members of this community are deeper than many people realize. In the past, the Negro's religious life has been predominantly emotional. The spirituals like the psalms were wrung out of the hearts of an enslaved people, bound together in their misery by their feeling for God. It is an exciting experience to be with a Negro congregation as they sing the moving spirituals with a tragic and wonderful sense of togetherness.

Reason Undergirds Faith

The Negroes at the Institute, however, are not enslaved. For them the emotional release of the "old time religion" is no longer a necessity. Morality, intelligence, aesthetics now are important to the fullness of their lives in relationship to God. Faith undergirded with a sound rationale, grounded in genuine Christian community, founded on a reasonable morality, and shot through with the experiences of the beautiful is a faith to which they readily respond. "I feel

closer to God in your Church" is generally the feeling of those who join our fellowship. The insider and the outsider alike want to know more about it.

But if a student is presented for confirmation at St. Andrew's Church, what will he do when he returns to his home town, where segregation is an established fact? In the entire State of Alabama there are exactly three Negro Episcopal churches in addition to St. Andrew's and each is located in one of the larger cities: Birmingham, Mobile, and Montgomery. Where will the student from a small Southern town attend church?

Of course, Negroes are welcome in some churches, but they sit in the rear pews or in side aisles, and when partaking of Holy Communion they must come to the rail last. This is simply a statement of fact. Under the circumstances, does a priest have any right to encourage young people to be confirmed?

Even the Tuskegee Canterbury Club, a charter member of the Provincial Federation of Canterbury Clubs of the Fourth Province, is not yet represented in the Diocesan Commission of Canterbury Clubs. This problem is being worked out at the present time and should be achieved during the next year. But it is a growing difficulty and a source of grief to the club and to the student leadership generally.

Again, though Tuskegee is an is-

land community in fact, it does not want to remain one. It does not want to be self-sufficient unless it is by free choice. Its isolation is a matter of circumstance over which its residents have little control. The underlying tensions which result from this situation are rarely talked about, but they do exist.

Many people outside the South, not enmeshed in this problem of the separation of white and Negro, can see no reason for its existence, particularly within the Church. They are right and they are wrong. It should be one Holy Catholic Fellowship, but it cannot be under present traditions. Some of us hope that the situation is better than it used to be, but since only God knows the hearts of men, it could be worse.

Circumstances are in Control

It is not easy to translate this for our Tuskegee congregation. The recent vicar was white and was related to other congregations which are white. He could view them all in totality, and he saw them actually ruptured by social circumstances which control rather than are controlled. The secular world seems to have won the war, or at least the current battle.

All that we can do now at Tuskegee is acquaint any student wishing to be confirmed with the facts and let him make his choice. This does not free the priest presenting him from a sense of guilt. One can only pray that God may guide the young man or woman toward starting a

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Deaconess Mary E. S. Dawson of St. Francis', Upi, travels in carabao sled

The Cross, Clear, Sharp, Unwavering

FAST GROWING MISSION IN PHILIPPINES WELCOMES VISITOR

THE car rounded a curve in the bumpy dirt road and the driver pointed. "There's the mission," he said. "See?"

I gazed at the scattered buildings, the long white wooden church standing a little apart on its grassy emerald carpet, the cross on its belfry sharply outlined against frothy white clouds resting on the blue hills in the distance, and the light frame houses surrounded by green bushes and bright flowers.

By BESSIE HACKETT

Mud spattered high as the driver swished to a stop almost opposite the church. I climbed out with my suitcase and looked up at the big white sign with the black letters:

PHILIPPINE EPISCOPAL CHURCH
MISSION OF ST. FRANCIS OF ASSISI
Rt. Rev. Norman S. Binsted, *Bishop*.

So this was it . . . the mission I had heard so much about during my childhood . . . the hinterland mis-

sion established by the Rt. Rev. Gouverneur F. Mosher back in 1927 in the Upi valley of Cotabato Province in the southern part of Mindanao, second largest of the Philippine Islands. The bishop's dream had been to bring Christianity to the pagan Tiruray people of the region.

His dream had flourished, too, I'd heard, for the mission was the focal point of life in Upi when the Japanese wiped it out during the war.

continued on next page

The Cross Unwavering . . . continued

But they hadn't been able to wipe out the Christianity and the faith that had been planted in the hearts of the hundreds of Tiruray who had clustered around the missionaries who returned in 1946 to pick up the pieces. Only recently the buildings had been rebuilt with funds contributed by the natives of the region and churches in the United States.

I took a deep breath of the clean, cool air, freshly washed by the afternoon's shower. This seemed like the haven I had sought when I flew south from hot, sticky Manila that very morning to spend my two-week vacation far away from the jangling telephones in a newspaper office, the skidding taxis, screeching brakes, and the black headlines that kept everyone in a constant state of jitters.

The Rev. Raymond E. Abbott, acting priest-in-charge, came across the grass to welcome me, together with the three sisters of St. Anne, Mother Ursula Mary, Sister Anita, and Sister Helena, and tiny silver-haired Deaconess Mary E. S. Dawson.

There were no telephones at Upi, no movies, no electric lights, no cocktail parties, no club life, no big teas, and the gaiety that make up the social whirl in Manila, but I found plenty to keep me interested. I loved every day of my stay, from the moment I was wakened by the Angelus bell and call to church until I turned out the pressure lamp beside my bed at eight or nine in the evening.

After the intense heat of Manila, the climate at Upi, two thousand feet above sea level, seemed wonderful. I even needed two blankets at night. Of course, it rained to some extent every afternoon, but this was a good thing because the people of Upi depend entirely on the rain for their water supply. And the mission had

rigged up some big tanks that provide for running water, showers, and modern sanitation facilities.

I had a room in the dispensary and one of my most fascinating pastimes was watching Anne Pucay, a graduate nurse of St. Luke's Hospital in Manila, as she treated the conglomerate section of humanity that perched on her doorstep every day. Christian, pagan, Mohammedan . . . they came to have cuts bandaged, sores treated, ailments diagnosed, needles stuck into them. And with her medicines, Anne also dished out lavish helpings of good homely advice, Christian philosophy, and plenty of Pollyanna cheer.

Most of the eight hectares of mission property is planted to fruits and vegetables. There are flowering trees, too, that turn the place into an oasis of peaceful beauty. Bougainvillea, gardenias, hibiscus, gladioli, oleanders, honeysuckle, roses, zinnias . . . somehow they all seem to grow bigger and brighter in the Upi air. The vegetables raised for the sixty or so boys and girls living in the dormitories seem to thrive in the fertile Mindanao soil. The avocados were rich and creamy and the corn and papayas were the sweetest I have tasted anywhere.

One thing the diet at Upi lacks, however, is meat. Everyone looks forward to Saturday, the village market day, in the hope that there will be some beef. This happens only about once a month. My first Saturday in Upi, the rectory cook greeted me at breakfast with a wide smile and the announcement "You are good luck, they killed a cow today!"

"Good!" I rejoined. "Did you get a nice tenderloin steak?"

"No," he replied cheerfully. "There were too many people but I got two kilos of back leg. I think I can make it tender."

This was an optimistic forecast, but Paciano did turn out some well-seasoned hash and hamburgers.

Market day, also, usually means clams, another eagerly anticipated treat for seafood is also rare. To help out this meat shortage, Mr. Abbott was experimenting with rais-

ing rabbits and chickens. I trooped off to market with Mother Ursula and Sister Helena. All along the way the sisters were greeted with smiling "good mornings," and the road workers and bus drivers we passed respectfully doffed their hats.

The market was colorful with the costumes of various tribes. It was a place, too, where pink and purple Hopalong Cassidy shirts swung side by side with plaid native sarongs—where American toothpaste, soap, pomade, and bright plastic combs shared the same counter with betel nut—where one or two rattling



jeeps jockeyed for parking space with bamboo carabao carts. We made a beeline for the clam vendors, dumped two big piles of the molusks into a woven grass shopping bag, then browsed among the vegetable stalls where the selection consisted mainly of string beans, greens, and bamboo shoots.

The days at the mission passed quickly. I visited Sister Helena's embroidery class which specializes in exquisitely made vestments and dropped in on the group making souvenir dolls and baskets. I trudged to the top of the hill to explore the graveyard and the skeleton of the old prewar church spared by a Christian Japanese officer; its altar has been transferred to the new church. I spent the siesta hour reading.

Friday night choir practice was fun with Mr. Abbott at the piano

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• BESSIE HACKETT, *feature writer for the Manila Daily Bulletin, is a communicant at the Church of the Holy Trinity, Manila. Born in Zamboanga, P. I., she studied journalism at Louisiana State University. She was interned in Manila's infamous Santo Tomas prison during World War II.*



CHURCH of St. Francis of Assisi (left and below) was first building Miss Hackett saw on arrival, its cross silhouetted against clouds over blue hills in the distance. Mission serves Tiruray people of Cotabato Province, Mindanao. St Francis' was destroyed during war. When missionaries returned, people immediately helped them restart and expand work. Mission is now rebuilt with aid of funds from Church in United States.



ISK walks
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DISPENSARY (above) is run by Agnes Velasco (left) and Anne Pucay, nurses from St. Luke's Hospital, Manila. Christians, pagans, Mohammedans, all come to be bandaged, treated, diagnosed, and inoculated. Along with medicines they also receive good homely advice, Christian philosophy, and plenty of cheery words.



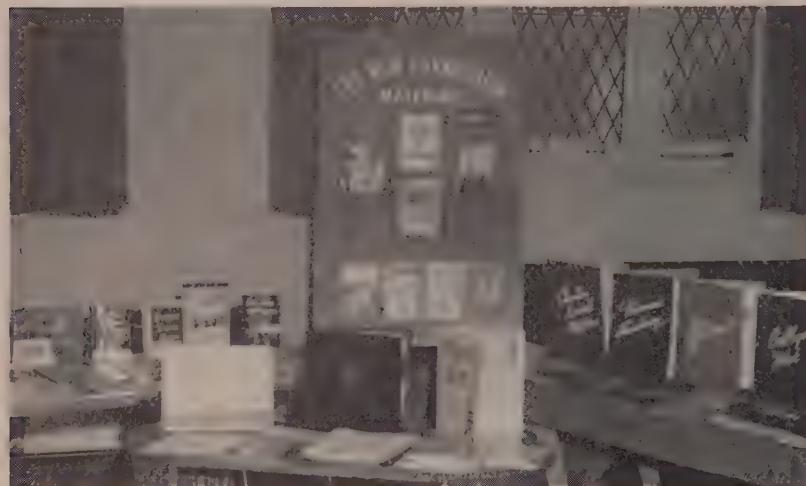
PRIEST-in-charge of St. Francis' is the Rev. Raymond E. Abbott. Here he pauses in day's chores to chat with mission's pet deer.



Christian Education



ARRANGING exhibit is leadership training team's first step upon arriving in a new parish. Unpacking boxes and hanging posters are Eleanor Snyder (standing left), Mary Louise Villaret (right), and Jamenett Hennesey of host parish. Below is display of materials.



PARISHIONERS inspect part of displays which include resource books, recommended church school materials, National Council publications, suggested parish libraries. Posters, pamphlets, and films are used throughout sessions to illustrate teaching techniques, the role of the individual in Christian education. Purpose of team is to prepare parishes for new curriculum being developed by National Council's Department of Christian Education and emphasize the part the home and family play in sound teaching.



ATTENTIVE parishioners hear the Rev. Walter Williams, Executive Secretary of National Council's Department of

Visits Your Parish

how to prepare, accept, and use it to its fullest advantage.

It is demonstrating that each individual must take his full share in the upbuilding of the total parish program. The responsibility for sound education rests not only with church schools and rectors, but with the day in day out living of each individual.

The team makes its teaching vivid. There are slides and films, sample parish libraries, displays of materials. There are formal lectures and informal buzz sessions and discussion groups. And everywhere the team goes the response is overwhelmingly enthusiastic. From parents, teachers, clergy, vestries is coming testimony to the team's effectiveness.



Executive Secretary of Leadership Training Division of Education, explaining basic doctrines of Church



ENTHUSIASM runs high at meetings, and those who come to them always come back again. Below, the Rt. Rev. Girault M. Jones, Bishop of Louisiana, leafs through pamphlet during intermission in evening session. Material of display is often used to supplement discussions.



AT NIGHT, team prepares for departure. Paraphernalia includes six packing cases of books and innumerable cartons of pamphlets, four projectors, films, screens, four tables, easels, shelves, posters, exhibit boards. Spending three weeks to a month in each diocese, team plans two- to four-day meetings in parishes and missions. Reports of parishes visited by team reveal such new projects as study classes organized for adults; teachers and parents showing increased interest in education; re-evaluated programs.

Church Finds Fe

ST. LUKE'S PARISH, DALL



IN FOUR MONTHS St. Luke's Church, Dallas, Texas, grew from seven families to parish status without ever having been a mission. And twenty months after first service, congregation moved into its own building (right), where it could watch week-by-week development of interior. Above is church school class. Youngsters always have been first thought of parish, and buildings for nursery and parish hall were completed first. Day nursery began this fall.



THE rich black land north of Dallas, in true Texas tradition, has been growing lush cotton crops for years. Recently, the fast growing city has encroached on this land, proving that the same soil can seemingly sprout suburban homes of rare beauty and churches for these suburbanites as well. In an area about one by two miles, nine new churches have been built in the last five years and three parochial schools are active.

Of this group, two churches are Episcopal, St. Michael and All Angels', and St. Luke's, and two of the schools have Episcopal sponsorship, St. Michael's preschool and primary school, and St. Mark's preparatory school for boys. The Church in the Diocese of Dallas has made spectacular strides within the past six years. Twenty-seven new missions and fourteen new parishes have come into being.

St. Luke's Church, Dallas, the youngest of these endeavors, is prob-

ably the one that most rapidly has sent down its roots into the rich Texas soil to grow strong through the blessings of God expressed in tireless workers, a friendly and co-operative diocese, and generous help from the national Church.

Late in August, 1949, a group of about seven Episcopal families met for a Sunday service under the guidance of the Rev. Curtis Junker, exuberant young priest who has started many an Episcopal activity in the Diocese of Dallas since mustering out of the Navy chaplaincy. Canon Junker pointed out to this group the great opportunity that lay within their grasp, and grasp they did!

Notice of the first official service of the newly named St. Luke's Church was actually "handbilled" around the neighborhood. Attendance at that September 4 service was about twenty. The service was held by the Rev. Menter Terrill, chaplain to the Bishop of Dallas, who was appointed to be vicar of the infant St. Luke's. The congregation met at St. Mark's School where it made its home for the next eighteen months.

Four months after the first service, attendance at Sunday services,

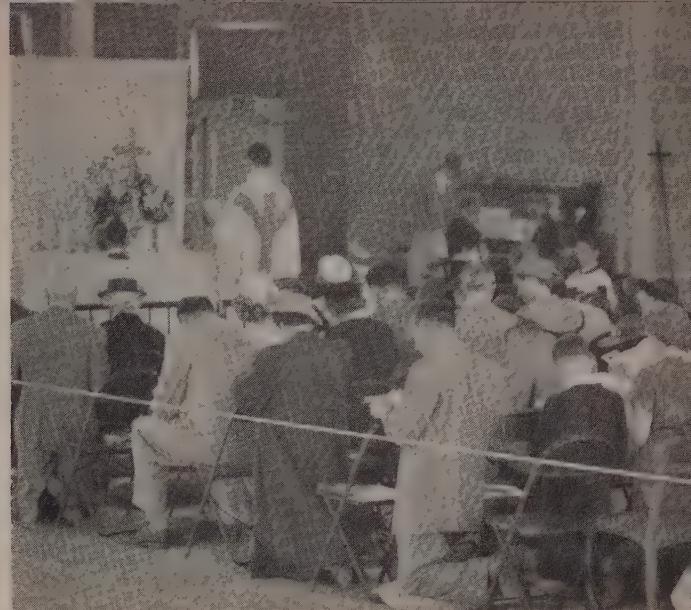
held only at eight o'clock a.m., averaged fifty, and the organizational group was ready for expansion. In one month, from mid-December to mid-January, services of a full-time rector were obtained, a full schedule of devotional services was established, the first regular parish meeting was held, a vote was taken to request full parish status, and at the close of the diocesan convention in January, St. Luke's was received as a full-fledged parish without ever having been a mission!

By April, eight months since conception, attendance was averaging 125, fifty families were represented on the membership roll, the first confirmation class of five persons had been presented to the Rt. Rev. C. Avery Mason, Bishop of Dallas, and St. Luke's was ready for its next big step. On Sunday, May 21, at a parish meeting following the eleven o'clock service, a plan for a building program was presented, voted favorably, the first \$5,000 pledged, and the building committee authorized to buy the proposed land and start building a rectory.

• E. H. PICKERING, a communicant of St. Luke's Church, Dallas, is a feature writer for Southern Flight Airlines Magazine.

Soil in Texas

ER WAS A MISSION



EARLIEST services of St. Luke's were held in library at St. Mark's School, but growing attendance soon forced it to move to gymnasium (above). Now parish has roster of 627 baptized members. At right is one of surplus housing structures which is being used by parish. Architectural work and much of construction were given by men of St. Luke's on evenings and Saturdays. National Council Emergency Loan Fund provided Diocese of Dallas with generous loan, more than one-third of which was lent to St. Luke's.

By September, 1950, as St. Luke's began its second year, church school attendance topped one hundred, with adult attendance at service averaging one hundred also. A men's club had been organized and was sponsoring a monthly dinner meeting and discussion, known as the Preston Hollow Forum, with the entire neighborhood invited regardless of affiliation, and with attendance reaching 250. The rector of St. Luke's, the Rev. C. V. Westapher, was serving as diocesan chairman of missions, and two of the communicants of the church had been elected trustees of Daniel Baker College (FORTH, May, inside cover; September, page 5).

By the end of 1950, attendance at Sunday services neared two hundred and a second confirmation class of twenty-seven was presented to the Rt. Rev. Gerald Francis Burrill, Suffragan Bishop of Dallas.

In recognition of its critical need for an adequate and permanent home, the Diocese of Dallas granted St. Luke's a loan of \$25,000 to aid its building program. The money

for this loan was more than one-third the \$70,000 granted the diocese from the National Council's Emergency Loan Fund which was set up in October, 1950, "to facilitate Church work in new, rapidly expanding areas" (FORTH, December, 1950, page 2). Ten-year, non-interest bearing loans are granted to dioceses and missionary districts which are responsible for their administration and minimum yearly repayment of ten per cent of the loan. With this impetus of the loan the members of the parish joined in designing, constructing, and putting on the finishing touches, and St. Luke's officially moved into its new and final home on May 27, 1951, twenty months after its first service! This past August, as St. Luke's completed its second year, communicant strength was up to 240, baptized members numbered 627, church school enrollment totaled 204, and all devotional and social functions were taking place on its own grounds and in its own buildings.

This fall, St. Luke's Day Nursery, under the sponsorship of the church, opened its doors in the parish hall. Capacity enrollment of forty youngsters from four to six years was

reached during the summer. The nursery is the first step in a three-year plan to establish a full-fledged primary parochial school, to give our youth their primary education with an understanding of its relationship to a Christian life.

Surely, the rich Texas soil fosters vigorous religious growth, especially when nurtured by the blessings of a top-notch young priest, a progressive bishop, a co-operative diocese, and a benevolent national Church.

“LET'S serve God and the community with our own labor without relying upon funds from abroad,” the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Sei Ko Kwai and Bishop of Kobe, recently said. A staunch advocate of self-support, he has made great progress in leading the Japanese Church on the road to rehabilitation and independence.

As part of his program, Bishop Yashiro headed a labor service group of about fifty who recently built a church and kindergarten in Takanatsu, Kobe. Only a small segment of the volunteer group had experience in construction, but the others imitated them with great success.

SCHOOL ON MORNING

By A



All Photos by Paul Parker

"...to go up in a swing, up in the air so blue"

JPASSED St. Hilda's School the other day as a sister opened the door for one of the children," a woman recently remarked. "She greeted the little girl with such a lovely smile that I couldn't help thinking how much I'd missed in the rough and tumble of my own school."

If she had followed the little girl into St. Hilda's School on West 113 Street, New York City, she would have felt this more keenly. When I was there, the morning light streamed brightly through the bay windows where the little altar stands. The boys and girls followed Sister Ruth into the long narrow room, and their childish voices rose with the sisters' in *God be in my head and All things bright and beautiful*. Then, came familiar prayers said in unison and a few new helpful thoughts before the final prayer and the orderly recession to classrooms and morning schedules. At St. Hilda's, classes are small and in-

formal and there is gentle but firm discipline throughout the required routines.

An Episcopal school, St. Hilda's was established to serve the community in which it is located. While it is conducted by Episcopal nuns with teaching vocations, it does not require that a pupil come from an Episcopal family. It does hope to help build a working philosophy of life in the minds and hearts of the young children committed to its care.

The founding of St. Hilda's School was no mere accident, nor the result of whim or chance. It came into being to meet a real need. Its origin was somewhat like the confluence of two streams. The source of one was a French battlefield in World War I. The other was a sister with a teaching vocation. Under the baptism of fire, four men in an ambulance corps, a premedical student, a young clergyman, a broker, and a professor, made plans to help build a new world, should they survive. Part of their plan included education for small children in which religion would be an integral part of their lives, giving them confidence and faith with which to meet the stresses of life.

The other source, the Episcopal sister dedicated to teaching, went seventeen years ago to New York with the mother superior of St. John's Convent, Toronto, seeking an opportunity for a teaching vocation. The time was not then auspicious,

"SO FULL OF A NUMBER OF THINGS"



"Johnnie beats the drum"



"What are you able to build?"

• ALINE HUGHES, a communicant of All Angels' Church, New York City, is director of public relations at St. Luke's Hospital, New York City.
All picture captions from *A Child's Garden of Verses* by ROBERT LOUIS STEVENSON.

S ARE FUN IDE HEIGHTS

GHES

but she kept her vision. A graduate of St. Hilda's College in the University of Toronto, she is now completing work for her doctorate in education at Teachers College, Columbia University.

It was not until two years ago, however, that the premedical student of the ambulance corps, now Dr. Frederick Wilke, director of pediatrics at St. Luke's Hospital, New York City, spoke to the Rev. James Green, canon precentor of the Cathedral of St. John the Divine, about the great need for a primary school in the Morningside Heights section of New York. Many people connected with St. Luke's Hospital, Columbia University, and the cathedral, as well as other residents of the Heights had small children. To transport them daily to other parts of the city was difficult, and besides, city schools did not offer any religious or spiritual guidance.

A few months later, two Episcopal nuns from St. John's Convent



"The Friend of the Children is sure to be by"



"... and not forget my prayer"



"Green and rosy painted"

left Toronto, hoping to start a school for small children in New York. After preliminary conversations, a meeting was held in November, 1949, in the office of the chaplain of Columbia University, the Rev. James A. Pike. It was decided to proceed at once to raise funds for a school. Richard Goetze knew of a property for sale in the heart of the neighborhood.

In December a board of trustees was formed. It included the Rt. Rev. Horace W. B. Donegan, Bishop of New York, chairman; Mr. Goetze, vice chairman; Mr. Green, secretary; and Dr. Wilke, treasurer. Other trustees are the Rev. Roelif H. Brooks, Dr. John L. Couper, Agnes

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Church Expands Again In The Philippines



EN ROUTE to Tabuk, P. I., for first visitation and consecration of St. Thomas' Church is the Rt. Rev. Norman S. Binsted, Missionary Bishop of Philippines



BISHOP celebrates Eucharist at ranch in another section of Tabuk. Here people have offered to donate land and build chapel. In third area, Church has filed claim for chapel.



REJOICING over consecration, people eat lunch after service. Mission was established in 1950 at request of Churchmen who had moved to Tabuk, large fertile valley in northern Luzon. Land and funds for St. Thomas', first permanent church in area, and for future rectory were gifts.

PRIEST in Tabuk is the Rev. Henry Umañgil. His wife is graduate of St. Luke's School of Nursing, Manila. Thatched house in rear is temporary home.



MRS. UMANGIL has established clinic at St. Thomas'. She treats steady stream of patients by day, answers many night calls.

CHURCHMEN in the NEWS

F. Stanley Beveridge Stresses Human Element in Business



England city, plays an important role in the life of Stanley Home Products, Inc., of which Mr. Beveridge is president and chairman of the board. Each year, thousands of Stanley associates, as the employees are called, congregate from all parts of the country for an annual pilgrimage to Westfield. They tour the two Stanley factories in Westfield and Easthampton, Mass., and assemble in the park for their annual gatherings at which they have the opportunity to meet their fellow workers and the head of their company.

The associates' affection for their chief is evident everywhere in Stanley Park. There are trees commemorating his birthday, and gifts from various company units in the form of fieldstone fire places, benches, landscaping, a flag pole, a well, a flagstone walk, and a half-ton granite boulder mounted with a bronze plaque inscribed with this prayer:

O Lord, grant that each one who has to do with me today may be happier for it. Let it be given me

each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of everyone who talks with me, and keep me alive to the feelings of each one present. Give me a quick eye for the little kindnesses that I may be ready in doing them and gracious in receiving them. Give me a quick perception of the feelings and needs of others, and make me eager-hearted in helping them. Amen.

The prayer is used extensively throughout the organization. It is indicative of the man who heads the company, who himself is a great believer in prayer. Mr. Beveridge also believes that "the man is more important than the plan." His leadership and integrity in labor-management relations have won him much recognition. In June, 1947, Springfield College, Springfield, Mass., awarded him an honorary Master's degree in humanics for his labor-management policy, and last year, Colgate University, Hamilton, N. Y., conferred on him an honorary degree of Doctor of Civil Law for his understanding of the human factor in industrial relations.

Faith in his fellow workers is the keystone of Mr. Beveridge's successful business, which depends on thousands of men and women who hold sales demonstrations in private homes scattered throughout hamlets, towns, and cities across the country. From a small woodshed and a station wagon he has developed Stanley into an organization with humming factories and a fleet of diesel trucks. In twenty years, it has grown to be the largest business of its kind in the nation. Mr. Beveridge's faith has been justified.

As a boy, F. Stanley Beveridge was brought up a Baptist. He recalls that he was baptized through the ice in his native Nova Scotia. Later, he joined the Methodist Church to which Mrs. Beveridge still belongs. The influence of one of his two

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LEADERSHIP in labor-management relations has won widespread recognition for F. Stanley Beveridge of Westfield, Mass.

VISITORS to Stanley Park, Westfield, Mass., have been delighted during recent months by the peal of English bells and the chimes of a Flemish carillon. The carillon tower, which also contains an electric organ, is the gift of grateful business associates and friends of Frank Stanley Beveridge, donor of the park.

The park, which is enjoyed by the whole community of the small New

LET US PRAY

For the Armed Forces

OETERNAL God, we commend to thy fatherly care all those who are enlisted in the Armed Forces of our country. In the time of preparation grant that discipline and training may fit them worthily to serve in action. In the day of strife guide them to victory; and through every trial maintain in them unwavering fidelity to the cause of justice and freedom. Grant this, O Father, for the sake of Jesus Christ our Lord. *Amen.*

For the Church in Liberia

ALMIGHTY and eternal God, whose love and care extend to all thy creation, bless, we pray thee, the work of thy Church among the people of Liberia. Prosper every effort to supply their needs. Help them to grow through the power of thy Holy Spirit. Strengthen all Christian converts, that they may stand fast in the faith and walk in ways of righteousness. Raise up a faithful native ministry who shall be wise leaders; and stir up, we beseech thee, the wills of the people, that all may work together for the coming of thy Kingdom; through Jesus Christ our Lord. *Amen.*

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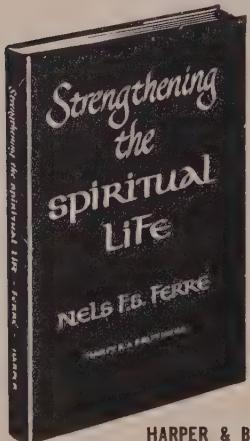
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Churchmen...continued

daughters and her husband, Philip Casswell, Jr., was strong in bringing Mr. Beveridge into the Episcopal Church. Shortly after his confirmation in November, 1944, he was elected to the vestry of the Church of the Atonement, Westfield. Since 1948 he has served as senior warden.

A convinced and faithful tither, Mr. Beveridge exemplifies Christian stewardship in his parish, his business, and his community. One of his associates recently said, "Bev is a true Christian gentleman." There is no higher praise.

• CHARLES GARSIDE (FORTH, July-August, 1949, page 25) has been named acting president of the State University of New York . . . MABEL KEATON STAUPERS of New York City received the 1951 Springarn Medal for the highest achievement of an American Negro.

• Outstanding Churchmen who recently have died are Deaconess JULIA A. CLARK, for thirty-five years a missionary in Ichang and Hankow, China; the Rev. JOHN H. BROWN, chaplain of Fort Valley Center, Fort Valley, Ga.; the Rt. Rev. GEORGE ALLEN BEECHER, retired Missionary Bishop of Western Nebraska and senior member of the House of Bishops; the Rt. Rev. JOHN M. WALKER, Bishop of Atlanta; and the Rt. Rev. WILLIAM M. M. THOMAS, retired Missionary Bishop of Brazil.

• CHARLES S. GARLAND, former president of the Investment Bankers Association of America, and ETHAN A. H. SHEPLEY, a partner in the law firm of Shepley, Kroeger, Fisse, and Ingamells, have been elected directors of the Episcopal Church Foundation . . . The Rev. JOHN W. DUDDINGTON, formerly vicar of St. Mark's-in-the-Valley, Solvang, Calif., has become professor of New Testament at St. Andrew's Theological Seminary and rector of Holy Trinity Church, Manila, P. I.

• An honorary degree of Doctor of Divinity was conferred by Trinity College, Hartford, Conn., on the Rt. Rev. ROBERT M. HATCH, Suffragan Bishop of Connecticut.



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FORTH—October, 1951

The Cross Unwavering

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and about thirty faces glowing in the orange light of the kerosene lamps as eyes eagerly sought the words in hymnals and typed sheets of paper. The hymns and chants for Sunday thoroughly reviewed, the group wound up the evening with spirited renditions of those old English airs, *Green Grow the Rushes-Ho!* and *Twelve Days of Christmas*, the tempo getting faster and faster until they finished in a burst of breathless laughter.

Best of all, I enjoyed my walking tours with the sisters on their visitations. Old China hands, they had been interned in the Philippines during the Japanese occupation. Forced out of China again last year, they were sent to Upi which they already love dearly, especially since it also gives them a chance to resume those long country walks they have missed since leaving China.

Most of my excursions were made with Sister Anita, third generation member of a China missionary family, her grandfather being the late Rt. Rev. William Jones Boone, first Bishop of the Episcopal Church in China. As I tried to keep up with the brisk pace Sister Anita set through coconut groves, slushy wadlows, and rice paddies, she would brief me on the different families we were visiting, her bright chatter spiced with an amusing sense of humor, her black veil flying behind her.

One day we hiked for an hour to take a little bundle of clothing she had promised for a tot who had nothing. Our conversation with the child's mother and grandmother was mostly in sign language, but we got along fine. Most of the people of the region, however, especially the younger ones, have a knowledge of English.

Another time, we visited the president of the local Woman's Auxiliary on her fruit farm three kilometers distant, crossing narrow bamboo bridges sideways, clasping hands like mountain climbers. We drank refreshing coconut water as our hostess husked corn and discussed her nine children and the probability that God would spare this year's corn

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The Cross Unwavering

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and sweet potato crops from the plague of rats that had overrun the valley for three years. She sent us back to the mission laden with avocados, breadfruit, and pomelo.

Wherever they went, the sisters' friendly smiles seemed to work magic, a magic that brought more and more people to the church services and more and more children to be baptized or to attend the Sunday school classes.

Deaconess Dawson, also constantly out on visitations, is the only member of the mission staff with her own transportation. Her blue-clad figure, often sheltered by a black umbrella, is one of the most picturesque sights in the countryside as she travels about in her bamboo sled drawn by a

large carabao, or water buffalo, a native boy perched on its back.

The day of return to the "outside world" finally came and most of the mission staff accompanied me with flashlights to the bus waiting in the dim, predawn light to take me to the Cotabato airport forty kilometers away. As the big truck jostled down the muddy road with its load of natives, sack of corn, and chickens, I turned from my high seat beside the driver for one last look.

I could barely make out the shadowy figures waving to me. I felt a lump in my throat as I waved back. How I hated to leave—to go back to "the madding crowd." The Church of St. Francis loomed as a big gray blur. I raised my eyes. The cross atop its belfry was etched against the dawning light—clear, sharp, and unwavering.

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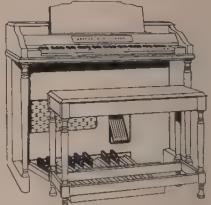
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Last Four Missionaries Leave Communist China

THE last four missionaries to remain in China have managed to reach Hongkong. They are Mr. and Mrs. Robert Kemp and Mr. and Mrs. Arthur J. Allen of Wuchang. Woodward Lamphear, mission treasurer and business manager in the Diocese of Anking for more than thirty years, died in Shanghai on July 4.

Among the last to leave communist China were Mr. and Mrs. John Coe of Wuchang, who sailed from Hongkong in July; Deaconess Elsie W. Riebe of Hankow and Blanche Myers and Emeline Bowne of Anking, who left Hongkong in June; and the Rev. Robert E. Wood of Wuchang, who sailed in May. With the exception of Miss Myers who stopped off in Honolulu, all returned to the United States.

The Rev. and Mrs. Charles P. Gilson, who upon their return from Shanghai worked temporarily at National Headquarters, are now living in Carolina, R. I., where Mr. Gilson has charge of a group of missions. Another China missionary, Lillian Weidenhammer, formerly chemistry professor at Huachung University, Wuchang, has accepted a position with a chemical firm in Niagara Falls, N. Y.

Canadian Japanese Priest Goes to Okinawa Church

A JAPANESE priest, the Rev. Gordon G. Nakayama, has been lent by the Anglican Church of Canada to the Episcopal Church in Okinawa to assist the Rev. Norman B. Godfrey and the Rev. William C. Heffner (FORTH, April, page 6).

Mr. Nakayama is familiar with the Okinawan people and their language as he did some evangelistic work on the island two years ago. He has been in charge of Canadian Japanese missions for the past five years.

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A FELLOWSHIP for graduate study of social work has been set up as a memorial to its parishioners of many years, Mr. and Mrs. John M. Glenn (FORTH, June, 1950, page 26), by Trinity Church, New York City, and given to the Episcopal Service for Youth (FORTH, May, page 10).

A candidate for the fellowship must be a communicant of the Church, a college graduate, and accepted for admission to a recognized school of social work. The first recipient of the John M. and Mary W. Glenn Fellowship is Tuliarita Wilkins of Burlingame, Calif., who entered Windham House and the New York School of Social Work this fall.

Mr. and Mrs. Glenn were among the founders of the Church Mission of Help, now the Episcopal Service for Youth.

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FIRST VISITATION



FIRST VISITATION to Virgin Islands is made by the Rt. Rev. A. Ervine Swift, new Missionary Bishop of Puerto Rico (FORTH, June, page 16). Above, he leaves All Saints' Church, St. Thomas, after being received officially as Bishop at service.



AFTER SERVICE, Bishop makes friends with parish children (above). Son Billy is at right. Below, Warden Carl A. Anduze greets him. The Rev. C. E. Pipe is priest.



FORTH—October, 1951



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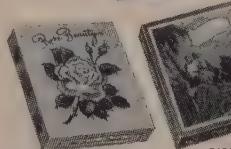
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continued from page 12

new congregation wherever he or she may go, and hope that the local congregations eventually will graft them into their lives.

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All Days Are Fun

continued from page 21

Gould, the Rev. Leslie J. A. Lang, Mrs. Charles H. Morgan, Chaplain Pike, Adelaide D. Simpson, Dr. Frank E. Smith, Helen B. Turnbull, and the Rev. Edward N. West.

The brownstone house on 113 Street was bought and altered. St. Hilda's School opened on February 2, 1950, with eight pupils in one classroom. In one year it grew to sixty pupils and four classrooms and included nursery school, kindergarten, first and second grades. It is hoped that one grade may be added each year until complete preparation for high school is offered.

When St. Hilda's opened this fall, it included the third grade. The narrow building already is crowded to its capacity of one hundred pupils, and the playground, a small city backyard, is entirely inadequate.

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Anglican Congress Postponed

THE worldwide Anglican Congress, scheduled for August, 1953, in Minneapolis, has been postponed to August, 1954. The congress has been postponed for a year so that it will coincide with the second assembly of the World Council of Churches, originally scheduled for 1953, but now changed to 1954. It is expected that many Anglican Congress delegates also will attend the World Council's Assembly which will be held at Northwestern University, Evanston, Ill.

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